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Jesus and His Authority

CONCERNING the authority of Jesus Christ in this world, one of three conclusions must be drawn from his words. First that they are true. If they are true then there is no spot where His authority does not run and no condition, circumstance or state where it does not maintain. If He was mistaken, He forfeits His right to be called "the greatest religious teacher of the world." If He was an aggressive enthusiast like Mohammed, this claim makes Him the world's supreme egoist and egotist.

> All
> Authority hath been given
> unto me
> in Heaven and on earth.
> Matt. 28:18.

Nor can these words be dismissed as accrued tradition, developed between His death and the time the gospels were written. He made this claim too often, the apostles commented on it too fully and the "Revelations" flashed it too vividly upon the screen of Christian literature to leave this question open to speculation. His claim of equality with the Father, His words about the cure at the Pool of Bethesda, His parable of the Great Throne of Judgment make them the central foundation stone of His kingdom on earth. To believe them is intellectual Christianity. Refusing to believe them makes one, intellectually, something else than Christian. We of The National Reform Association accept these words literally and at their face value.

Every believer accepts this authority when he takes the yoke of Jesus upon his soul. Every head of a family accepts it when he purposes to make his home truly Christian. Every church accepts this authority when its founders organize it upon the teachings of Jesus and administer it in His name. But we of The National Reform Association and The Christian Statesman stress this authority in the domain of the nation and the state. We assert that Jesus Christ is "the suzerain of the kings of the earth."

This implication of His words, is the stumbling block of Judaism, anathema to secularism, perverted by Rome and but feebly grasped by present day Protestantism, but it is the essential of the complete "gospel of the kingdom."

This clashes with the delusion of an absolute sovereignty of the state, yet it gives a rational foundation for the state's authority. It denies the ultimate authority of the people, yet it furnishes the only secure foundation against the tyranny of a majority and for a workable democracy.

The sooner this declaration and its implications are drawn out of the fog of partial comprehension, misinterpretation and timid application, the sooner peace will come to the earth, righteousness triumph and prosperity cease to destroy nations.

"Thy Kingdom come" is sense only on the lips of one who believes that all authority in heaven and on earth, personal, family, church or national, has been delegated to Jesus of Nazareth and should be suitably acknowledged and obeyed.

CHRISTIAN GOVERNMENT NUMBER

The Church Program Inadequate

William Parsons, D.D.

CENSORIOUS criticism of the church has come to be one of the chief indoor sports of cheap Modernists and modern pagans. We know that the readers of The Christian Statesman scorn such shallow and destructive thinking, and we will not insult them by indulgence in it. The church is not to blame for the spiritual inertia of the less spiritually gifted elements of the people, nor for the stiff-necked perversity of her hereditary foes. The church in the United States has done and is doing a splendid work for Christ and humanity. Yet having said this we emphatically affirm that the church alone is not equal to the task of Christianizing society. Her program, however varied and complete, is of necessity inadequate for the nation's intellectual, moral and spiritual needs. Alone, the church will never completely achieve a Christian society.

So long as Christian effort is confined to a church program the church will always be surrounded by an alien environment; often antagonistic and at best indifferent to her social ideals. This environment will continually drain off her resources and deplete her ranks by its stiff combativeness or its seductive attractions. The atheistic, agnostic, materialistic educators, its pornographic literature, its pagan art, its selfish indulgencies and corrupting habits, forced upon the youth of the church by this anti-Christian environment will always wear down the church by its steady attrition. In times of spiritual declension this has always relatively reduced the church in numbers and influence.

The church is powerless to meet these old foes, which in every generation appear in new faces, because she is a voluntary organization and they are entrenched beyond her jurisdiction. She cannot say as did Nehemiah to the Tyrians, camped about the Sabbath closed gates, "If you do so any more I will lay hands on you." She has no hands for such works as that.

In the general appeal of the church for a family program of moral and religious instruction and training with which to buttress her work, she recognizes her limitations. She needs a state program of Christian effort as much or more than she needs the family program. Her program of evangelism may not be much dependent upon this help, but her progress in socializing Christianity is vitally dependent upon it.

It is the task of government in a Christian nation to maintain the possibility of a Sabbath rest for all, to restrain the exploiters of the weak, the corruptors of youth and the tempters of the foolish. It is the duty of such government to establish and maintain Christian standards of morality in economics, industry, labor, recreation, sport, literature, art, social organization and personal habits which have social bearing and consequences. Where any of these spheres of life tend to degenerate, or fail to develop with the social consciousness of the age, it is the State's duty to regulate and stimulate them. It is idle to charge the church with responsibility for this. But one power can do it or even attempt it successfully; that is the civil power.

> **"For her beneficent action of building up character in the individual soul, the Church needs a favorable environment which the State ought to provide."**

It was reported recently that Mr. John W. Davis, Secretary of Commerce and Labor, called in conference with him the representatives of a certain line of manufacturing. They had been engaged in cutthroat competition and in order to win had been working their employees from ten to fourteen hours a day and many of them seven days in the week. He said to them, "Gentlemen, you do not want an official investigation of your business, but I shall ask it of the Interstate Commerce Commission unless you cease these practices." As a church man he could have said that until he was exhausted without achieving the end sought, but saying it as the Secretary of Commerce and Labor they listened to him and agreed to conform to decent labor conditions.

Until the state recognizes its duty to maintain a Christian social environment in a Christian nation the church will always be climbing an icy road on which she slips back two feet for every three advanced and often stalls completely, only to be denounced for her delinquency in the moments of failure. What is needed is that the state shall cinder this social highway with legislation which prevents the church or any other element of social organization constantly slipping backward on the highway of progress.

It is for this civic program of Christianity that The National Reform Association is appealing. This appeal is not a want of faith in the church or in her work, but because of a realization of the hopelessness of the task of Christianizing society aginst the negative opposition of a secular state and a secular government. Neutrality of government is a vain delusion. In a half-Christianized nation, attempted neutrality is negative opposition. The state has its responsibility to Christ and eternal right and until it assumes its full program there will always be hindrance and it will often be found militating against both.

In the recent discussion of the Cruiser Bill in Congress, Senator Bruce of Maryland, said:

"Every one in this body, I think, knows what my ideas of world peace are. Along with adequate naval and military armament for the protection of our country should go, in my judgment, the assumption by it of a larger share of world responsibility for world peace than it has yet had the courage to assume. Blame England for increasing the number of her cruisers? No. Did not Lloyd George say during Wilson's time that England would never accept the freedom of the seas, unless and until the League of Nations had been established and had become a reality? I echo his sentiments in relation to my own country. Not until we assume our full share of world responsibility for world peace, not until our country is a part of the League of Nations, not until our country is a part of the World Court, not until general disarmament on sea and land, under the auspices of the League of Nations has become a reality, shall I ever consent that our naval or our military armaments shall fall below the level that is requisite for our safety as a people."

So our boasted neutrality toward the peace machinery of the world is becoming the power that is forcing us into an armament building race. As the failure of our country to take its full responsibility in creating conditions for world peace is blocking the progress of that most desirable end, so the failure of the government of any Christian nation to take up its full program of Christian social effort blocks the progress of the Kingdom of Christ on earth.

Christianity will finally triumph whether our political institutions survive or perish. Their survival depends upon the ability of the people to secure through them, their aspirations to righteousness, justice, peace and prosperity. But it is very certain that no nation will ever achieve such aspirations as ours without the help of political Christianity. W. P.

Speculation Obscuring Facts

FROM the earliest time in the history of ideas much thought has been bestowed upon the nature of the state, the source of its authority and the extent of its legitimate power. In this brief article no resume of this can be attempted. But one point can be emphasized, that is, that whatever may have been the human origin of civil government, by whatever path of evolution it has come down to us, whatever may be the character or form of the state a nation may erect and whatever men may conceive to be the extent of the powers of such a state, God has willed that civil government shall exist and He holds governments and rulers responsible for the manner in which they function. If they defy Him He laughs them to scorn, and destroys them to make room for others. This is written across the pages of history in bold and unmistakable outlines for him who has eyes to read it.

Many religions existed before the true religion was planted in the minds of men by revelation and the history of revealed religion began. Their existence, their origin, the course of their development in no way affected the authority of God over the consciences and souls of men. The revelations of the Bible simply brought to light the true nature of God and His relations to men.

Many forms of civil government existed before God chose Israel to be His chief illustration of His relations to national life and the states which a nation may erect in the course of the centuries of its existence. One of the outstanding functions of the Old Testament is to reveal to us God's relation to such national existence, under whatever form of state the nation may create. Without altering that suzerainty or the nation's responsibility to God, there were five different forms of government erected and which functioned during Israel's national history. They were the patriarchate, the autocracy under Moses, the democracy under the judges, the monarchy and the priestly oligarchy during the restoration period. All drew their authority from God and all in their better days acknowledged their allegiance to Him. The final destruction came upon this nation because they absolutely refused to universalize this idea of national relationship to God. To them the reign of God on earth in the person of the Messiah was to be an Israelitish kingdom exclusively.

But, from that day to this, the idea of Jesus Christ as the source of all authority for every nation and every nation's responsibility to Him has been struggling for its place among men. The church is simply the prophet of this idea. The gospel of personal salvation has been the producer of that strain among men who could comprehend and use the idea.

Let us then not be confused or turned away from this central idea of the Kingdom of Christ by the multitude of speculations as to the origin of the state, its nature or the extent of its lawful powers. Whatever the origins, they cannot alter this fact. Whatever the history of states, it cannot change this constant. Whatever powers any state may attempt to exercise, it cannot get away from the fact that there is a law above it and that law is personal in God. Hold fast then to these facts. All authority is from Him. This authority stands back of all constituted government so long as it serves the best interests of the nation. Any government which fails in this is in rebellion against Christ, forfeits its right to existence and in His providence will be set aside. Suitable recognition of these facts in its life and a sincere attempt to work in harmony with them is the surest guarantee of a state's stability and progress. No speculations can change these facts.

The Weakness of Secularism

As a principle of political science, entering into the structural forms of civil government, secularism is the idea that the supreme authority in the state is the will of the majority of the people expressed in law.

Ever since the foundation of our government, secularism has been contending vigorously with the political philosophy of Christianity as expressed by the words of Paul, "There is no power but of God. The powers that be are ordained of God." This conflict is not yet ended. These two mutually destructive ideas clash whenever the nation seeks to step forward in any direction which involves Christian morality.

We believe that the Christian principle is prevailing. More and more the people are accepting as true the conception that the powers of civil government are delegated to the people. The people are getting away from the notion that they originate in the people themselves. Two reasons suggest themselves for this prevalence of the Christian view. The first is that it appeals to the thoughtful mind as being a perfectly rational and consistent idea as part of the Christian view of the Universe. The second is that this view has organized Christianity back of it. Imperfectly, it is true, but where Christian leaders begin to think along the lines of the development of a Christian society, they are almost inevitably driven to this conclusion. A third reason might be added, that this view has an inherent power of appeal to the religious nature of man that is utterly lacking in secularism.

The strength of the Christian and the weakness of the secular view may be further seen from the following considerations. Secularism can appeal only to the immediate personal self-interest of the individual. If the majority imposes its will upon him to his hurt he submits under protest and rebels if he is able. The Christian in like circumstances has a court of appeal above the majority, whose authority can be invoked to justify refusal to submit to injustice. When the will of the lawmaker, whether minority or majority, can appeal to the revealed will of God, the conscience at once becomes the ally of the law.

Ultimately the secularist must rely upon force or unaided reason, the Christian upon reason, conscience and upon force only remotely. But perhaps the strongest element in the Christian position is that, granting the fact that law coincides with the evident will of God, there is something in human nature which disintegrates if it bows to the will of another man, but is strengthened by the very fact that it bows to the will of God. We call that something self-respect.

For these reasons we believe, that though the conflict between secularism and Christianity may last for centuries, the Christian view will prevail. It has back of it God's providences, the Holy Spirit, the human conscience and self-respect.

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Support the President

President Hoover's Inaugural Address was a great message. We should like to name and commend its many good features. Space will permit specific reference to only one.

The President of the United States has spoken clearly, unequivocally and with power on the Eighteenth Amendment. He is for its retention. He is for its effective enforcement.

Five minutes after Herbert Hoover had become President he had plunged into the discussion of the enforcement of the Eighteenth Amendment and of all our laws, thus indicating that he regards this as the major problem of his administration.

He says that he proposes, as the Chief Executive of the Nation, to enforce the prohibition and other laws of the land to the extent of his ability. This means that the power of his forceful personality, his organizing ability, and the tremendous power he wields as President will be used to enforce the Eighteenth Amendment.

He declares that abuses have grown up under the Eighteenth Amendment and says to those responsible for these abuses, "Thou art the man." He charges the states that have not enacted prohibition laws, as is their duty under the concurrent clause of the Amendment, with a share of this responsibility; also the many state and local officials who have failed to live up to their oath of office in zealously enforcing the prohibition law.

He charges that a large share of the responsibility rests upon many otherwise law-abiding citizens who patronize bootleggers by buying and drinking their illegal liquor; declaring this patronage is supplying the rewards and stimulating crime, thus by implication making them equally responsible with the bootlegger for the breakdown of law and the increase of crime. "No greater national service," he says, "can be given by men and women of good will....than that they should, by their example, assist in stamping out crime and outlawry, by refusing to participate in and condemning all transactions with illegal liquor." This is a clarion call to all Americans now drinking intoxicating liquors, who do not want to be classed as criminals, to get on the water wagon.

He declares that our enforcement machinery has broken down, and that this began long before the adoption of the Eighteenth Amendment. Here he lays his finger upon the most vulnerable spot in prohibition enforcement. He proposes to reorganize and to make effective our entire federal law enforcement machinery, and declares that he will appoint a National Commission "for a searching investigation of the whole structure of our Federal system of jurisprudence, to include the method of enforcement of the eighteenth amendment and the causes of abuse under it." The vision, the clearness, the force of this discussion is most gratifying.

A voice from the White House on National Constitutional prohibition has been long overdue. Thank God it has spoken! It is a voice of power that has gone vibrating throughout America and to the ends of the earth. Already its effects have been far-reaching.

This aggressive leadership of the President in law enforcement in general and the enforcement of the Eighteenth Amendment in particular is a challenge especially to the prohibition forces of the country. He asks for the support of the citizens of the country, and says the government's success will depend upon the moral support they extend. The temperance forces should take the lead in giving this support. How? In a great educational campaign for total abstinence and strengthening public opinion in favor of the Eighteenth Amendment. Let all our youth be taught the nature and the effects of the use of strong drink. Let them be rallied to total abstinence and the support of the Hoover program for law observance and enforcement. Let Hoover's message on enforcement be carried to the last person in every part of the land and driven to their heart and conscience. Let the benefits of prohibition, even though imperfectly enforced, be shown. Let these forces put into office only those who reverence all our laws and who will respect and enforce them without discrimination.

And, most important of all. At the beginning and close of his Inaugural Address, the President implored the guidance and help of Almighty God —"I assume this trust in the humility of knowledge that only through the guidance of Almighty Providence can I hope to discharge its ever-increasing burdens." "I ask the help of Almighty God in this service to my country to which you have called me." Let frequent prayer be made that God will give wisdom, strength and courage to Herbert Hoover, President of the United States.

Support the President!

Gift to President

At noon on March 6th, the representatives of the thirty-two organizations which had banded together to secure dry planks in party platforms and dry candidates for President and Vice President were received by President Herbert Hoover in the executive offices of the White House. These representatives presented him with a beautiful leather bound volume, bearing his initials in gold, containing a message of greeting and felicitation signed by representatives of these organizations, and a number of other representative dry leaders, fifty-seven in all. Dr. R. H. Martin and Dr. C. F. Swift were members of the delegation representing The National Reform Association. In a brief message, Dr. Daniel A. Poling, Chairman of the delegation, presented the volume. President Hoover expressed his high appreciation of the gift. The message of the book to the President follows: "We felicitate upon your election to the presidency of the United States. We congratulate the American people. We pledge to you our cooperation and support in the discharge of the obligations of your high office.

"The unity of the temperance forces in the campaign for your election was without precedent in reform history. To achieve prohibition, those we represent have lived and wrought. To the complete accomplishment of the great objective represented in the Eighteenth Amendment, we stand pledged.

"We believe that the great majority of the American people agree with you that prohibition is an 'experiment, noble in purpose,' and that it was 'enacted for the protection of the American home.' We believe that they, with you, wish prohibition 'to succeed.' In their name and on behalf of our whole constituency, we bear this greeting and present this expression of confidence and esteem."

The Supreme Authority in Our Government

Superficial observers of our government tell us that the supreme authority in the United States is the will of the majority expressed at the ballotbox and enacted into law by the legislative powers.

Nearly a hundred years ago De Toqueville in his "Democracy in America" wrote, "The very essence of democratic government consists in the absolute supremacy of the majority." This he pointed out is capable of becoming an intolerable despotism to which no self-respecting man can bow. That majorities are as apt to be wrong as right, history demonstrates. That they are even more tyrannical than kings and emperors is almost as certain.

But is it true that the will of the majority is supreme in our government? Temporary majorities are held in check by the written constitution and in that respect are not supreme. It is true also that the constitution itself rests on the will of the majority. This however, is a different majority to that which may be rallied behind any particular measure. This is the majority which is back of orderly government rather than the specific application of it. It is the majority which is back of popular self-government as opposed to anarchy on the one hand or personal, arbitrary government on the other.

But is even the will of this majority supreme in our government? The answer is no. In the celebrated lottery case Stone vs. Mississippi, 101 U. S. 814, the Supreme Court of the United States said, "No legislature can barter away the public safety or the public welfare. The people themselves cannot do it much less their servants." In the case entitled Calder vs. Bull, the same court said, "A legislative enactment, we cannot call it a law, which is contrary to the first great principles of the social compact cannot be considered a rightful exercise of the legislative authority." Why cannot the people do as they please? Why cannot the legislature enact what it pleases so long as the constitution does not forbid it? In both of these instances the court had its eye on an authority, above the will of the legislature; above the will of the people.

Those who are inclined to imagine themselves in a universe governed by impersonal force will call that power "eternal right," "justice," "the needs of humanity" or "the fundamental compact of society." Those who conceive of themselves as part of a universe governed by a personal intelligence, answer, "God." The first bow to an abstraction; a mere fiction; the second, to a superior person. The first will completely change as the fundamental concepts of the prevailing philosophy changes; the second may change also as their conception of the will of God changes, but it will be far less radical a change and they will have a far more abiding foundation in the revelation which God has made of himself.

The supreme authority in America today is the will of God as expressed in nature, the human conscienciousness, and the Bible. This is so, not primarily because of what is in our constitutions for there it is very imperfectly expressed; but because of the religion of the people. The majority of the people believe in the God of the Bible and say with Senator Tydings, of Maryland "May the day never come when we put the country above God." For that reason, chiefly, legislatures and executives are held by the courts subject to the principles of Christian morality.

Perhaps we should be content with this condition. It might be that we would be content with it, if we were assured of an ever growing Christian majority. But the inroads of materialism into society through the schools, literature, decadent churches and anti-Christian societies point out the weakness of this position. They are the same conditions which produced a purely secular Federal Constitution. This barrier of personal Christian faith which now stands between us and the tyranny of the majority is not beyond attrition or disintegration.

It will certainly be a step forward in the perfection of civil government when in its constitutional forms our nation clearly enunciates this principle. It will not only make for security, but will facilitate moral progress and put conscience back of many new laws which now have to fight for a generation or two for their very existence, after the will of the majority has enacted them.

Dr. Womer Cooperates

The Lord's Day Alliance of Michigan is cooperating most effectively on behalf of the passing of the Harnly Bible bill, H. R. No. 26, before the Legislature of Michigan. The General Secretary, Rev. M. Wayne Womer, D.D., in addition to serving on the Michigan Citizens' Committee on the Bible in the Public Schools, and calling the attention of the people in the audiences he and his helpers are addressing in the interests of the Sabbath, to the bill and urging them to support it, requested the Editor of the Christian Statesman to edit sixteen pages of the March-April issue of The Michigan Lord's Day Leader, the organ of the Alliance, in the interests of this bill. This request was gladly and thankfully accepted. This section of the magazine in addition to activities setting forth reasons for the passage of the bill and what to do to secure its passage, contains articles by Dr. W. S. Fleming, Prof. C. V. Courter, Superintendent of Schools, Flint, Michigan, and Prof. S. A. Groves, Teacher of the Bible in the High School of Highland Park, Michigan. This magazine goes to all the pastors of seventeen denominations in Michigan, to some two thousand physicians and dentists, to the hotels and the libraries of the state, and to thousands of others. This should materially help in securing the passage of the bill. We wish in this public way to express to Dr. Womer and the Alliance our appreciation for this help.

Bible Bills

As noted in our last issue a bill for required daily Bible reading in the public schools has been before the Legislature of Illinois. This bill was referred to the Committee on Education. On March 12th, after a hearing on the bill the Committee voted adversely on it by a vote of twelve to seven. Dr. Fleming made a trip from Michigan to Springfield to be present at the hearing. Dr. J. M. Wylie, who has been heading the Illinois campaign, Dr. Fleming and the pastor of the Methodist Episcopal Church of Pana, Illinois, spoke on behalf of the bill. The only opposition was from representatives of the Missouri Synod Lutherans. The question of constitutionality was raised and pressed before the Committee in view of an adverse decision of the Supreme Court of Illinois of former years. This probably caused the adverse vote of the Committee. This will end the campaign for the passage of the bill, but it will not end the campaign to put the Bible in the schools of Illinois, and to secure statutory and, if need be Constitutional, Legislation upholding its use in the schools. The campaign will continue along lines to be determined by those having it in charge.

Association Activities

During the past month there have been sent out from our office over 75,000 pages of literature on the subject of Sabbath Observance. Interest on this subject has been very marked due to the number of bills before state legislatures to weaken or destroy our Sabbath Laws.

Since you received the previous issue of the Christian Statesman, we have sent out over 8,000 letters to friends of the great issues for which this Association is working. Many of these letters were related to the Bible in the school bills now before a number of our state legislatures. Accompanying these letters were more than 30,000 pages of literature on the same vital issue.

Of the thirty-one addresses made by Prof. Dickason, during the past month, eight have been in the lecture course, seven have been purity addresses given to high school boys, and eight have been before high school assemblies with a total attendance at the latter of over three thousand. He has spoken in three churches; addressed the same number of Sunday Schools; appeared before one Rotary and two Kiwanis Clubs, at Chamber of Commerce and Y. M. C. A. banquets. The Pittsburgh Christian Endeavor Union of the Evangelical Churches, and two other Christian Endeavor Unions, have also had his services.

On Sabbath, March 3rd, the President of The National Reform Association spoke at the morning service of the Bethlehem Presbyterian Church, Philadelphia, Rev. W. L. McCormick, D.D., pastor; and at the evening service of the St. Paul Presbyterian Church of Philadelphia, Rev. Burleigh Cruikshank, pastor. Both addresses were on the subject "Christianity in Government."

Drs. R. H. Martin and C. F. Swift, attended the inauguration ceremonies of President Hoover in Washington, D. C., March 4th, and represented The National Reform Association in the first meeting of The Conference of National Organizations Supporting the Eighteenth Amendment, which was held in the Raleigh Hotel, Washington, on the morning and afternoon of March 6th. They also represented The National Reform Association in the delegation, representing the Continuation Committee of the thirty-one organizations for Dry Planks in Party Platforms, received by President Hoover in the Executive Offices of the White House at noon on March 6th.

For the past month Dr. Fleming has been giving his time almost exclusively to the bill before the Michigan Legislature providing for daily Bible reading and elective Bible study courses in the public schools of the state. On March 5th, he with others, spoke before the Committee on Education of the House on behalf of the bill. He has also prepared a brief showing the constitutionality of Bible teaching in the public schools of Michigan for distribution among members of the Legislature and others interested. The bill is making slow, but satisfactory progress. It is now before the Judiciary Committee and the Attorney General on constitutionality. If it is acted on favorably at this point, as we have reason to believe it will be, it should soon be voted on by the House. Let it be the earnest prayer of all our friends that the Legislature will pass the bill and the Governor sign it, that the Word of God may have free access to the nine hundred thousand children and youths in the schools of Michigan.

Drs. C. F. Swift and R. H. Martin, Revs. B. L. Scott and William McKim, represented The National Reform Association at "The Second Convention of Friends of the Proper Observance of Sunday," at Harrisburg, Pennsylvania, on March 12th, held under the auspices of the Philadelphia Sabbath Association and the Lord's Day Alliance of Pennsylvania. Forty-three organizations participated in the Convention. A special train brought representatives from Philadelphia. The Governor of the Commonwealth received the members of the Convention and in a brief message made evident to all that he stood solidly for preserving the Christian Sabbath and the law that safeguards it in Pennsylvania. At the luncheon, in the Penn-Harris Hotel, attended by over five hundred people, the members of the Legislature were guests of honor. Hon. Harry A. Mackey, Mayor of Philadelphia, Hon. E. E. Beidleman, former Lieutenant Governor, and John Robert Jones, Esq., former Deputy Attorney of Pennsylvania, made the after-dinner addresses, all of which were strong addresses in defense of the Sabbath and the Sabbath Law of Pennsylvania. Mayor Mackey declared himself opposed to a "Continental Sunday" and "A commercial Sunday." Mr. Beidleman declared Pennsylvania to be a Christian Commonwealth, and said that not in the life-time of those present would there be an open Sunday in Pennsylvania. He called attention to the fact that every outstanding political leader in the history of Pennsylvania had stood against the repeal of the State Sabbath Law. Attorney Jones, who represented the Commonwealth in the case against the Philadelphia Baseball Club, made a very strong address, showing the relation of Christianity to the government and laws of Pennsylvania. The addresses which followed, in the Grace Methodist Episcopal Church of Harrisburg, were of high order. The effect of the Convention both upon the members of the Legislature and throughout the state was good. The seven bills before the Legislature to break down the present Sabbath Law of the State are as good as dead and the Pennsylvania Sabbath Law of 1794 is safe for two more years at least.

Mrs. Shepard's Letter

After our winter campaign in Texas and Oklahoma, we are now at work in southern Ohio, where we find the Mormon elders very active, especially among the country people, many of whom are being proselyted from our evangelical churches.

Ministers often say to me, "Well, if the Latter Day Saints were to leave out of their teachings the name of Joseph Smith, they would be more acceptable to the world." These ministers do not realize that the whole church program is built upon and around Joseph Smith. To take *him out,* the entire structure would fall at once.

I have read recently an article by one of their so-called inspired (?) writers, in which he says, "The Restored Church of Jesus Christ of Latter Day Saints stands out conspicuously among religious organizations. It enjoys this pre-eminence because it is truly the Church of Jesus Christ, having been organized in these latter days by Joseph Smith, under the immediate and direct guidance of the God of heaven. It is unpopular just as Jesus was unpopular when He was here upon earth, and after the primitive Church of Jesus had yielded to the pressure of wordly power, the people drifted rapidly to apostasy and decay. Then after hundreds of years, God, the Father, and His Son Jesus Christ appeared to the boy Joseph Smith and restored the lost gospel to the earth."

Every Mormon has learned that it is an unpopular thing to believe in the modern prophets like Joseph Smith, Brigham Young, and Heber Grant, and to accept divine revelation as given to these prophets, but a Latter Day Saint must be able to bear his testimony and know for a certainty that God the eternal Father revealed Himself to the boy Joseph Smith, who, in carrying out His divine commission, became a martyr to the cause of Truth.

It naturally follows that no missionary of this restored (?) church can faithfully proclaim His message without setting forth in all clearness "that Joseph Smith was the man called of God to stand at the head of this dispensation of the fulness of time and that this great event was marked by the personal appearance of God and His Son Jesus Christ."

Wish I might reach the leaders of the Boy Scout and Girl Scout movements, and warn them of the subtle work of the Mormon missionaries. I note by a Mormon paper that in Philadelphia the elders are putting forth a new plan for gaining friends and investigators by work in connection with the Scout movements. By cooperating with the Philadelphia Council, they hope to place *three elders* as Scout Masters in that city. They feel that when they have won the hearts of the boys, they have opened many homes where they can preach the "restored Gospel," and thereby win boys from Christian homes to the cult of Mormonism.

Will all persons who read this article write a protest to the Boy Scout Council and urge them not to engage Mormon elders for leaders of boys? Their work and influence may seem of the very best, but there is only one aim in view and that is to win them to the "Church of Jesus Christ of Latter Day Saints." I believe there is not a Christian mother but would take her boy out of the Scout work if he is to be trained into Mormonism. Let us watch carefully all this subtle work of Mormons as they organize their non-Mormon primaries, their cottage prayer-meetings, and carry their proselyting into the Scout movement.

For each individual man there is a higher object than the preservation of his body and goods, so if he be subject in the last resort to a power incapable of appreciating this higher object, his social and political relations instead of being the perfection of his being must be its corruption.

—Arnold (1845).

"Not FROM This World"

Persistent misinterpretation of God's Word, where it carries its own interpretation clearly stamped upon the text, is inexcusable wresting of the Scriptures. The persistency with which interpreters of the words of Jesus in John 18:36 stop in the middle of the sentence is amazing. Within a week we have come across this blunder in at least six of the current religious periodicals from as many denominations. They have quoted "My kingdom is not of this world" to prove that the message of the gospel has nothing to do with political matters. This is usually in protest against the church speaking its message upon matters of civic morality.

Such interpretation is flagrant *eisegesis* and not exegesis. If such interpreters would read to the end of the verse they would see at once that a wrong content of meaning had been put into our English preposition "of" and the Greek preposition "ek." The last clause reads "but now my kingdom is not from hence." The same content of meaning must be put into each member of this sentence for the latter is repetition of the former for the sake of emphasis. When we read it thus the meaning of Jesus is evident. He said my kingdom does not originate in this world and He emphatically did not say my kingdom is not about or concerned with this world. It is, as has been said, an inexcusable wresting of the Word to so interpret and use it. Yet that misinterpretation seems to have become so rooted in Christian thought and teaching that apparently nothing can change it.

> Lowell aptly said, "A lie may keep its throne a whole age longer if it skulk behind the shield of some fair seeming name."

The same seems to be true of a false interpretation of Scripture as of a name. One of the greatest obstacles to the advancement of Christianity into the civic sphere of life is the church's toleration of this misunderstanding and misuse of Jesus' words.

Foolish Concessions

Senator Heflin's amendment to the Cruiser bill, which was promptly defeated, is another illustration of the foolish concessions to secularism which half-developed Protestants have the habit of making in their blind wrath against Rome. By this amendment he sought to abolish the practice in the Navy of floating the Christian flag above the National flag during the time when public worship is being conducted on board the vessel. He seemed to be under the delusion that the cross on the white background is a Roman Catholic insignia. While Rome uses it, every other church uses it also. It is the symbol of Christianity rather than of the church. It is only partial thinking which regards church and Christianity as synonyms which can regard the cross as belonging only to the church. Careless use of words may call it "the church flag," but discriminating speech calls it "the Christian flag."

Atheists and secularists have always protested against this custom, but however, much Senator Heflin may hate Romanism it is sheer folly to make this concession to secularism in manifesting that opposition.

While not approving all of the language used by Senator Tydings of Maryland, in his scathing speech against this amendment we certainly do approve this much of it.

> "For my part I hope we will always place our God before our country, and if that be unpatriotic, let them make the most of it."

So speaks every true well informed Christian; knowing full well that he who serves Christ most loyally will be the greatest servant of his country.

In our opposition to the political philosophy and pretentions of Rome, we are not prepared to accept the principles or practices of the French Encyclopedists or the present day Bolsheviks, which is secularism and absolute state sovereignty. Jesus Christ is still King of Kings.

The editor wishes to express appreciation for a complimentary copy of "Law Observance" received from W. C. Durant, who offered a prize of $25,000 for "the best and most practical plan to make the Eighteenth Amendment effective." This book of five hundred and sixty-five pages contains the plans submitted by over one hundred persons, many of whom have had practical experience as law enforcers—judges, district attorneys, prohibition administrators, policemen, governors, sheriffs, coast guard captains, justices of the peace, and undercover agents. It is full of valuable suggestions for those who are writing or speaking on this subject, and for all citizens who expect to take an active part in supporting President Hoover in his program for law observance and law enforcement. Durant Award Office, 250 West 57th Street, New York, N. Y.

The Secular Demands of Atheism

Preposterous demands are sometimes made by sectarian propagandists who invade the realm of civil authority, but nothing ever put forth by any religious fanatic ever equalled in enormity the extravagantly absurd claims made in the "Nine Demands of Atheism."

Space forbids their dissection here. They have been published for three-quarters of a century. We take it for granted that our readers know them and the fact that they are simply the ultimate logic of the "secular" theory of government. They demand that the name, idea and influence of God be eliminated from every phase and domain of civil government, that it become absolutely non-religious. This they demand in the name of religious liberty.

When understood this claim amounts to this: that any group of citizens, however few their numbers, however low their intelligence, however false their principles, however debased their lives, must prevail against the whole people and have the power to veto every aspiration of a Christian people to achieve their ideals in human society or make any progress in political science or practice in the direction pointed out by Christianity. All must come to their level, none must rise above it.

What more monstrous demands could they make? But a Christian majority, while tolerating such people and allowing them a perfect freedom of opinion and expression, will never grant these demands. Yet they are the logical conclusions of the secular theory of government. Grant their premises and in the end they will win them. But Christians will never grant their premises.

Four Thousand Dollars in Prizes for Two Books

Under the conditions of the *John C. Green Income Fund* the American Sunday School Union is seeking by the prize contest method to secure manuscripts for two books on popular religious themes. The subjects and conditions as set forth in their announcement are suggestive; and the generous prize offer for each successful manuscript should prove an inducement to writers. This announcement will be sent to anyone on request.

They offer a prize of $2,000 for a manuscript on "Religion in Education," and another prize of $2,000 for a manuscript on "The Heroic Appeal of Christianity to Young People."

The manuscript on the subject of "Religion in Education" should show, according to the announcement, "the educational worth of the Bible, and of religious teaching based upon it." The style should be popular and readable, with a wide appeal. It "should have a convincing message to voters, law-makers, parents and teachers."

The offer of a prize for a manuscript on "The Heroic Appeal of Christianity to Young People" is based upon the conviction that our young people will find in Christianity, when rightly presented to them, a gripping appeal to the finest and noblest living." The form of this manuscript may be what the author chooses.

The contests close March 1, 1930. The Editorial Department, American Sunday School Union, 1816 Chestnut Street, Philadelphia, Pa., will furnish full particulars on request.

Christian Ideals of Government in Prayer

As an embodiment of all that is Christian in the realm of political science we commend the following prayer which was offered at the convening of the United States Senate Dec. 3rd, by the chaplain, the Rev. ZeBarney Thorne Phillips D.D.

Almighty God, our Heavenly Father, who alone dost guide and govern the minds and hearts of men, make us deeply conscious of Thy presence in our midst as again we meet to take counsel together concerning the work Thou has committed to our care. To the guidance of Thy wisdom and the keeping of Thy love we commend our Nation, and do Thou so rule the hearts of Thy servants, the President, the Vice-President, and all others in authority, that they, knowing whose ministers they are, may above all things seek Thy honor and glory.

And may Thine especial blessing rest upon the Members of the Senate, that as the times demand, strong minds, great hearts, true faith, and willing hands, so they may stand forth as leaders—sun-crowned men who live above the fog in public duty and in private thinking. Let their souls be quiet homes of prayer and praise, where the needful cares of life are wisely ordered with wide, sweet spaces kept for Thee, where holy thoughts may dwell and fervent longings watch and wait Thy coming; and grant that they may walk while it is day in the steps of Him who with fewest hours finished Thy divinest work, Jesus Christ, Thy Son our Lord. Amen.

One Responsibility of the Christians of the United States

Raymond M. Hudson

In a recent delightful article Dr. Walter L. Lingle, President of the General Assembly Training School in Richmond, Virginia, told of a letter from Rev. C. R. Stegall, a missionary in Africa in which Dr. Stegall described listening in on his radio to a World Series baseball game broadcasted last fall from New York.

We assume it was not on the Sabbath, but it is possible that such a game will be broadcasted from Washington, our National Capital, to the World on a Sabbath of next October. Who will be responsible for the divine services being held in the afternnon by Dr. Stegall and other missionaries in Africa, China, Japan, Mexico and the Isles of the Sea being disturbed by the broadcasting of a game of baseball from Washington on the Sabbath?

The Christians in Washington cannot pass a law to prevent it, nor can they elect some one to pass such a law, as they have no vote. Such a law-forbidding Sabbath desecration can only be enacted by the Congress elected by the voters in the various states, or by the District Commissioners appointed by the President and confirmed by the Senate.

When our missionaries undertake to teach respect for the Sabbath and its observance as taught by Christ, and they are met by the statement, as well as concrete voices through the "loud speakers," that by law we permit commercialized sports to dominate and destroy the sanctity of our Sabbaths in our National Capital and many other cities, who is responsible? The lawmakers who fail to pass Sabbath observance laws, or the Christian voters who elect men who refuse to enact such statutes?

The radio can be made a greater forte for good under our Christian civilization than it will ever be for evil, but Christians must seize the opportunity and protect and help the missionaries with the radio.

Commercialized sports on the Sabbath should be stopped in Washington and elsewhere, not only for our local and national good but as an aid to the Mission fields.

Should not all Christians in the United States organize to have the gospel broadcasted each Sabbath or oftener to the entire world?

Washington, D. C.